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biologist; and the translations of the writings of Lamarck, hitherto largely inaccessible, which Professor Packard has incorporated into the present volume, will go far towards reinstating the French inquirer into the rights of which for many years he was unjustly deprived. A considerable part of the translations of Lamarck's views on the evolution of man, morals, and the relation of science to religion, published in the present volume, appeared in *The Monist* for October, 1900. μ .

GESCHICHTE DER NEUEREN DEUTSCHEN PSYCHOLOGIE. Von *Max Dessoir*. Zweite völlig umgearbeitete Auflage. Zweiter Halbband. Berlin: Verlag von Carl Duncker. 1902. Pages, xv, 269. Price, 6 marks.

The present volume is the second installment of the second edition of Vol. I. of Prof. Max Dessoir's comprehensive *History of Modern German Psychology*. Professor Dessoir has divided the development of German psychology into the following periods: (1) From Leibnitz to the middle of the eighteenth century (the period of the founding of German psychology); (2) From 1750 to 1800 (the period of industrious encyclopædic research); (3) From 1800 to 1850 (the period of the dominance of speculation); and (4) From 1850 to the present time (the period of the upgrowth of the spirit of critical scientific inquiry). The first two periods are treated in the first volume of his work, (1) biographically and (2) technically; for it has been not only the author's purpose to exhibit the evolution of psychological thought and processes as purely objective products, but also to portray the historical and cultural background out of which German psychology has sprung, and from which the determining factors of the individual views of life have arisen. It is unnecessary to say that this task has been well and faithfully done.

The first volume, in its present second edition, has been considerably amplified. The author has gone more into detail than he did in the first edition, (continued work with the sources revealing much that was new to him,) so that the volume has now attained proportions which impart to it the value of a book of references and of sources, as well as that of a book of historical exposition,—a feature which has been enhanced by the addition of exhaustive indices.

Professor Dessoir hopes to be able to publish his second volume within four years.

THE WORLD AND THE INDIVIDUAL. Gifford Lectures. Second Series. Nature, Man, and the Moral Order. By *Josiah Royce*, Ph. D., LL. D., Professor of the History of Philosophy in Harvard University. New York: The Macmillan Company. 1901. Pages, xvii, 480. Price, \$2.25.

The discussions of the present volume form the second and concluding series of Dr. Royce's Gifford Lectures, delivered before the University of Aberdeen in January, 1900. The delay in their publication has been due to the careful revision, almost amounting to rewriting, to which Dr. Royce's expositions have been subjected. The reason for this was that while the first series of Dr. Royce's lec-

tures was devoted to the *single* problem of the Conception of Being, which dominated the entire discussion, in the present series the discussions have been entangled by the complicated relations of the Theory of Being "to various problems of empirical research and to the demands of our ethical consciousness." The scope of this closing volume includes, in Dr. Royce's own words, "a sketch of an idealistic Theory of Human Knowledge, an outline of a Philosophy of Nature, a doctrine about the Self, a discussion of the origin and destiny of the Human Individual, a summary consideration of the world as a Moral Order, a study of the Problem of Evil, and, finally, an estimate of all these views in the light of what seem to me to be the interests of Natural Religion;" "a large and manifold program," as Dr. Royce justly remarks, but one which was nevertheless required of him by his interpretation of his task as Gifford lecturer.

Dr. Royce has given us in his preface the personal history of the development of his metaphysical views and of their correlation with those of several of his colleagues. He has laid great stress upon the individual nature of his results, claiming that he has tried to give "not a perfunctory defence of the faith, and not a mere repetition of the common tradition of modern Idealism, but the expression of an individual experience of the problems at issue." He says modestly: "I do not want to make mere disciples; but I hope that I have helped some fellow-students toward a clearer knowledge of God and of themselves. Such knowledge, however, they can never get by merely accepting my views. They must use their own labor." And the labor required to read and digest a work of the profound and ultra-metaphysical character of Professor Royce's, will certainly contribute much to the attainment of that knowledge.

ALLGEMEINE AESTHETIK. Von Dr. Phil. *Jonas Cohn*, Privatdocenten an der Universität zu Freiburg i. B. Leipzig: Wilhelm Engelmann. 1901. Pages, x, 293. Price, 7 Marks.

It has been the purpose of Dr. Cohn to develop a system of æsthetics conceived as a purely critical, systematic, and philosophical science. His point of view is ultimately the Kantian, which seeks to make æsthetics an independent philosophical discipline and to define its boundaries exactly. According to Dr. Cohn, Kant was not entirely successful in establishing the exact nature of the contents of the science, nor even its precise significance. This was accomplished in a measure by the labors of subsequent German æstheticians, from Schiller to Hegel and F. Th. Vischer, although the critical equilibrium which distinguished the Kantian school was sorely disturbed by these investigators, the latter few of whom marked the beginning of a genuine intellectual anarchy of thought with regard to æsthetics,—an anarchy which it is Dr. Cohn's intention to remove.

The author refers to the dictum of R. Haym, made some forty-five years ago, that it was the goal of the philosophy of that time to recast *dogmatic* metaphysics into *transcendental*,—a phraseology which will be immediately intelligible to Kant-